



Ibnu taimiyya

The Founder of the
Contemporary
Adhiri Sect

ملک
إبراهيم
publications

Ibn Taymiyya: The founder of the contemporary Adhiri sect

First: why dont you apply the following statement on your shaykh?

Ibn Taymiyya said:

who says or does kufr becomes kafir by that even if he didnt intend, because no one intends kufr except whom Allah wants to.

Al-Sarim Al-Maslul p.177

فمن قال أو فعل ما هو كفر كفر بذلك وإن لم يقصد أن يكون كافرا إذ لا يقصد الكفر أحد إلا ما شاء الله.

الصارم المسلول ص ١٧٧-١٧٨

**He excused all kinds of innovators. Like the Jahmiyya, Rafida,
Murjia, Qadariyya and Sufis**

Ibn Taymiyya the heretic said: "and some of them have not declared any of them (the innovators) as disbelievers, they see innovators as sinners. They said: just as it is a foundation of ahlu sunnah wa al-jama3a that they declare no one a disbeliever because of a sin, they also declare no one as a disbeliever because of an innovation. "

Majmu Al-Fatawa 3/352

And he did not disapprove of this statement as he was used to reject statements that contradict with his desires.

وقال ابن تيمية: (ومنهم من لم يكفر أحدا من هؤلاء إلحاقا لأهل البدع بأهل المعاصي قالوا: فكما أن من أصول أهل السنة والجماعة أنهم لا يكفرون أحدا بذنب فكذلك لا يكفرون أحدا ببدعة), مجموع الفتاوى (352/3). ولم ينكر هذا القول كما هي عادته في إنكار الأقوال .. المخالفة لهواه

The heretic claimed that Ghilan Al-Qadari was not an apostate kafir

ibn Taymiyya said: concerning the killing of the person who calls to innovations (bidah), then such is killed for stopping his evil against the people, just like a muharib (robber etc) is killed. Even if there is no kufr in this case, because not everyone who is killed, is killed because of apostasy (riddah), and therefore Ghilan Al-Qadari and others were killed for this same reason (so because of their evil and not because of apostasy).

Majmu Al-Fatawa 23/350

وأما قتل الداعية إلى البدع فقد يقتل لكف ضرره عن الناس كما يقتل المحارب. وإن لم يكن في نفس الأمر كفرا فليس كل من أمر بقتله يكون قتله لردته وعلى هذا قتل غيلان القذري وغيره قد يكون على هذا الوجه

'مجموع الفتاوى ج 23 ص 350

The salaf had ijmaa concerning the killing of Al-Dja'd bin Dirham because he denied the attributes of Allah, and they declared Al-Dja'd as kafir, but Ibn Taymiyya said something different than what the salaf said:

"The one among them who call for error whose evil can not be stopped except by killing him, such is killed even when he shows repentance, and even if he is not declared an unbeliever, such as the imams of the rafida who let the people go astray, just like the Muslims killed Ghilaan Al-Qadari and Al-Dja'd bin Dirham and similar callers to error, such a dajjal will be killed in all cases. And Allah knows best. " Majmu Al-Fatawa 28/555

إن السلف أجمعوا على قتل الجعد بن درهم, لأنه انكر صفات الله - تعالى -, و مع التصريح بكفر الجعد إلا ان ابن تيمية قال قولا مخالفا لما عليه السلف, قال في [مجموع الفتاوى 555/28]: (ومن كان داعيا منهم إلى الضلال لا ينكف شره إلا بقتله قتل أيضا وإن أظهر التوبة, وإن لم يحكم بكفره, كأئمة الرافض الذين يضلون الناس, كما قتل المسلمون غيلان القدرى, والجعد بن درهم, وأمثالهما من الدعاة. فهذا الدجال يقتل مطلقا. والله أعلم

He excused Jahmiyya

Ibn taymiyya al-harrani said: "and many from the Muslim innovators amongst the rafida, jahmiites & others went to the lands of the kuffar and many of the people have become muslim at their hands and were benefited by that thereby becoming Muslim innovators and that's much better than them being disbelievers..."

(Majmū al-fatawa 13/96)

وقال: "وَقَدْ ذَهَبَ كَثِيرٌ مِنْ مُبْتَدِعَةِ الْمُسْلِمِينَ: مِنَ الرَّافِضَةِ وَالْجَهْمِيَّةِ وَغَيْرِهِمْ إِلَى بِلَادِ الْكُفَّارِ فَأَسْلَمَ عَلَى يَدَيْهِ خَلْقٌ كَثِيرٌ وَانْتَفَعُوا بِذَلِكَ وَصَارُوا مُسْلِمِينَ مُبْتَدِعِينَ وَهُوَ خَيْرٌ مِنْ أَنْ يَكُونُوا كُفَّارًا" اهـ

(مجموع الفتاوى 96/13)

Ibn Taymiyyah said: 'That's why I used to say to their elders: If I had agreed to your saying, I would have become an evil Kafir, due to the knowledge which I possess that it's clear Kufr. However you don't disbelieve, because you're ignorant people in regards to the realities of the Deen.' (Bayaan Talbis Al-Jahmiyyah 1/10)

قال ابن تيمية : "ولهذا كنت أقول لأكابرهم: لو وافقتكم على ما تقولونه، لكنت كافرا مريداً، لعلمي بأن هذا كفر مبين. وأنتم لا تكفرون، لأنكم من أهل الجهل بحقائق الدين" اهـ (بيان تلبيس لجهمية 10/1)

He also said: 'That's why I say to the Jahmiyyah from the Hulooliyyah, and the negaters whom when their trail occured negated Allah The Most High being above his throne: Had I agreed to you I'd be a Kafir;

because I know your saying is Kufr, however in my opinion you don't disbelieve, because you're ignoramuses.

(Al-radd ala' al-bakri 1/383-384)

this was written to their scholars, judges, shuyukh and their leaders, so his madhhab is not necessarily the excusing of the ignorant laymen, but also the excusing of their leaders and scholars.

وقال: "ولهذا كنت أقول للجهمية من الحلولية والنفاة الذين نفوا أن يكون الله تعالى فوق العرش لما وقعت محنتهم: أنا لو وافقتكم كنت كافراً؛ لأنني أعلم أن قولكم كفر، وأنتم عندي لا تكفرون، لأنكم جهال. وكان هذا خطاباً لعلمائهم وقضاتهم وشيوخهم وأمرائهم" اهـ (الرد على البكري 384-383/1)

The heretic ibn Taymiyya excused jahmiyya and made difference between naw3 and 3ayn in takfeer.

And the truth in this is: a statement can be kufr, like the statements of the jahmiyya who said that Allah doesn't speak and that he can not be seen in the hereafter. But this maybe hidden for some people, so we say that (generally) anyone who says this is declared a disbeliever, like the salaf said: "who says: the quran is created, is a kafir. And who says that Allah can't be seen in the hereafter is a kafir, but we don't declare the individual person as a kafir until the evidence (hujjah) has been given.

Majmu Al-Fatawa 7/619

مجموع الفتاوى 619/7]: (والتَّحْقِيقُ فِي هَذَا: أَنَّ الْقَوْلَ قَدْ يَكُونُ كُفْرًا، كَمَقَالَاتِ الْجَهْمِيَّةِ [الذين قالوا: إِنَّ اللَّهَ لَا يَتَكَلَّمُ وَلَا يَرَى فِي الْآخِرَةِ. وَلَكِنْ قَدْ يَخْفَى عَلَى بَعْضِ النَّاسِ أَنَّهُ كُفْرٌ، فَيُطْلَقُ الْقَوْلُ بِتَكْفِيرِ الْقَائِلِ، كَمَا قَالَ السَّلَفُ: مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ فَهُوَ كَافِرٌ. وَمَنْ قَالَ: إِنَّ اللَّهَ لَا يَرَى فِي الْآخِرَةِ فَهُوَ كَافِرٌ. وَلَا يَكْفُرُ الشَّخْصُ الْمَعْيَّنُ حَتَّى تَقُومَ عَلَيْهِ الْحُجَّةُ

Ibn Taymiyya said: The mujtahid among the believers in matters like this -ie denying the highness of Allah- if he tries his best to find the truth then Allah will forgive him his mistake and if he has a certain shortcoming then this is a sin and does not reach the level of kufr.

Al-Istiqama p.163-164

قال ابن تيمية: (إن المتجهد في مثل هذا - يعني: إنكار علو الله - من المؤمنين إن استفرغ وسعه في طلب الحق، فإن الله يغفر له خطأه وإن حصل منه نوع تقصير، فهو ذنب لا يجب أن يبلغ الكفر
الاستقامة ص 163-164

Ibn Taymiyya the heretic said: the takfir on the jahmiyya is known from the salaf and the imams, but they did not do takfir on the individuals, because the one who calls to a saying is worse than the one who only says it. "

Majmu Al-Fatawa 23/328

قال ابن تيمية الزنديق: "وتكفير الجهمية مشهور عن السلف والأئمة. لكن ما كان يكفر أعيانهم فإن الذي يدعو إلى القول أعظم من الذي يقول به
مجموع الفتاوى 23/328

Al-Rabee "said: I was present at Al-Shafii, or Abu Shuayb told me, but I'm sure Abdullah bin Abd Al-Hakam was present and Yusuf bin Amr bin Yazid and Hafs Al-Fard, and Al-Shafii called him: Hafs Al-Munfarid. Then Abdullah bin Abd Al-Hakam asked Hafs: "What do you say about the Quran?" But he refused to answer him. So then he asked Yusuf bin Amr bin Yazid, but he refused to answer and he pointed at Al-Shafii. So, then, he asked Al-Shafii about all kinds of arguments, and the discussion lasted for a long time, but Al-Shafii proved that the Quran is the word of Allah, and uncreated, and that Hafs is a kafir. Then I met Hafs and he said, "Al-Shafii wanted to kill me"

Aadab Al-Shafii of Ibn Abi Hatim p.149

And it is stated in Sharh Usul Al-I'tiqaad of Al-Laalkaaie p.421 that Al-Shafii said, "Wallahi, you are a disbeliever in Allah Almighty."

And Al-Dhahabi said in Mizaan Al-Itidaal no: 2143: "Hafs Al-Fard: an innovator. Al-Nasaaie said: he is a man of kalaam, his hadith must not be written and al-shafii has made Takfir on him during his debate. "

but despite these statements that Hafs Al-Fard was a kafir, Ibn Taymiyya claimed that Al-Shafii did not takfeer Hafs, saying, "Al-Shafii also said to Hafs," Wallahi, you are disbelieving in Allah Almighty, when he said that the Quran is created, he clarified that this statement is kufr, but he did not judge that Hafs is an apostate because he did not give the evidence (hujjah) which makes him a disbeliever because if he thought that Hafs was an apostate, he would try to kill him. "

Majmu Al-Fatawa 23/349

قال الربيع: (حضرت الشافعي، أو حدثني أبو شعيب، إلا أنني أعلم أنه حضر عبدالله بن عبدالحكم، ويوسف بن عمرو بن يزيد، وحفص الفرد، وكان الشافعي يسميه: حفصا المفرد فسأل حفص، عبدالله بن عبدالحكم، فقال: ما تقول في القرآن فأبى أن يجيبه فسأل يوسف بن عمرو بن يزيد، فلم يجبه، وأشار إلى الشافعي، فسأل الشافعي، واحتج عليه، فطالت فيه المناظرة، فقام الشافعي بالحجة عليه بأن القرآن كلام الله غير مخلوق، وبكفر حفص فلقبت حفصا، فقال:.. أراد الشافعي قتلي) [آداب الشافعي لابن أبي حاتم ص 149]. وجاء في [شرح أصول الاعتقاد 421] قول الشافعي: (والله، كفرت بالله العظيم). وقال الذهبي في حفص الفرد، مبتدع. قال النسائي: صاحب كلام لا يكتب [ميزان الاعتدال رقم 2143 حديثه. وكفره الشافعي في مناظرته). ومع هذا التصريح بكفر حفص الفرد، زعم ابن تيمية أن الشافعي لم يكفر حفصا، فقال: (كذلك الشافعي لما قال لحفص الفرد، حين قال: القرآن مخلوق: كفرت بالله العظيم بين له أن هذا القول كفر، ولم يحكم بردة حفص بمجرد ذلك. لأنه لم يتبين له الحجة التي يكفر بها، ولو اعتقد أنه مرتد، لسعى في قتله) [مجموع الفتاوى 349/23].

About the Asharis who are almost the same as the jahmiyya.

He was Ashari for many decades and never repented:

Ibn Taymiyya said about himself when he was ashari:

"others and i followed the madhhab of the ancestors regarding the two foundations; we said what the innovators say, but when it became clear to us what the prophet came with, we had to choose between following what Allah has revealed and following what we found our ancestors upon. "

Majmu Al-Fatawa 6/256

هذا القول كان لابن تيمية حين كان على مذهب الأشاعرة، قال أخزاه الله عن نفسه: (أنا وغيري كنا على مذهب الآباء نقول في الأصلين بقول أهل البدع، فلما تبين لنا ما جاء به (الرسول دار الأمر بين أن نتبع ما أنزل الله أو نتبع ما وجدنا عليه آبائنا

الفتاوى 256/6

Ibn Taymiyya, the lover of the asharis

Ibn taymiya said in Majmu Al-Fatawa: "Al-Harawi the author of the book Dhamm Al-Kalam, he is among the ones who exaggerated about vilifying the jahmiyya because they deny the attributes of Allah, and he also wrote a book about takfir of the jahmiyya, and he exaggerates also about vilifying the asharis although they are from the closest people to ahlu sunnah and hadith.

Majmu Al-Fatawa 14/354

ابن تيمية حبيب الاشاعرة
قال ابن تيمية في المجموع ١٤/٣٥٤

الهروي صاحب كتاب ذم الكلام؛ فإنه من المبالغين في ذم الجهمية لنفيهم الصفات، وله كتاب تكفير الجهمية، ويبالغ في ذم الأشعرية مع أنهم من أقرب هذه الطوائف إلى السنة والحديث . اهـ

Ibn Taymiyya said about the asharis and their kind:

"They believe in some attributes and disbelieve in some attributes, and they believe in part of the book and disbelieve in another part, therefore the people have disagreements concerning their belief (imaan) or disbelief (kufr)."

Bayan Talbis Al-Jahmiyya 5/150

قال ابن تيمية : -متكلماً عن حال من أقر ببعض الأسماء والصفات ، و جدد منها البعض كما -هو حال بعض الصفاتية
وهؤلاء يؤمنون ببعض أسماء الله عز وجل ويكفرون ببعض ، ويؤمنون ببعض الكتاب ويكفرون ببعض لهذا تنازع الناس في إيمانهم وكفرهم"

بيان تلبيس الجهمية
150/5

"The asharis are the protectors of the foundations of the religion"
said ibn taymiyyah ..

Ibn Taymiyya said:

As for the cursing of the imams of the asharis: the one who curses them gets punishment / ta'zier (like whipping f.e) And the curse returns upon him, because the one who curses a person who does not deserve to be cursed, is himself cursed. And the scholars are the supporters of the branches of the religion, but the asharis are the protectors of the foundations of religion.

Majmu Al Fatawa 4/16

وأما لعن العلماء لأئمة الأشعرية فمن لعنهم عزز. وعادت اللعنة عليه فمن لعن من ليس أهلاً لللعنة وقعت اللعنة عليه. والعلماء أنصار فروع الدين والأشعرية أنصار أصول الدين
مجموع الفتاوى ٤/١٦

Ibn Taymiyya said about the asharis who put him in prison:
I don't want to take revenge on anyone who lied about me and were unjust to me, I acquit anyone for Allah, any muslim who did me wrong. I wish all the good for my brothers like I do for myself.
majmu al-fatawa 28/55

فَلَا أُحِبُّ أَنْ يُنْتَصَرَ مِنْ أَحَدٍ بِسَبَبِ كَذِبِهِ عَلَيَّ أَوْ ظُلْمِهِ وَغَدْوَانِهِ فَإِنِّي قَدْ أَخَلَّتْ كُلُّ مُسْلِمٍ. وَأَنَا أُحِبُّ الْخَيْرَ لِكُلِّ الْمُسْلِمِينَ وَأُرِيدُ لِكُلِّ مُؤْمِنٍ مِنَ الْخَيْرِ مَا أُحِبُّهُ لِنَفْسِي. وَالَّذِينَ كَذَبُوا وَظَلَمُوا فَهُمْ فِي حِلٍّ مِنْ جِهَتِي

He excused graveworshippers.

Ibn Taymiyya wrote in his book "the refutation of Al-Akhnaaie" p.242 (Ar. Al-Radd 3ala Al-Akhnaaie): "And that Al-Akhnaaie is a grave-worshiper, a denier of the attributes of Allah and a misguided one"

"And all this belongs to that which the prophet ﷺ has declared prohibited in correct narrations, so how can he compare what the prophet forbade with what he has done and what he has recommended? And regarding this issue, this opponent and his like have made a mistake. And making a mistake in this is not a specific error of him, and we must be just towards him and aim to tell the truth. Justice regarding him is a command from Allah, for He has commanded to be righteous to our disbelieving enemies, He subhanahu said: O you who believe! Be steadfast for Allah as righteous witnesses. And do not let the hatred of a people let you to be unrighteous. Be righteous, that is the closest to Taqwa. And fear Allah. Verily, Allah knows what you do. (Al-Maida: 8)
So what would it be like for our Muslim brothers? And the Muslims are all brothers, and may Allah forgive him and let him do the right thing and give him success. "

Is there anything more clear than this concerning the misguidance of ibn taymiyya and his deviations from the path of the salaf?

:(قال الزنديق ابنُ جهميَّة الحراني في الرد على الإخنائي (ص 242

... (و كان الاخنائي ذلك قبوريا معطلا ضالا)

وَهَذَا كُلُّهُ مِمَّا نَهَى عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْأَحَادِيثِ الصَّحِيحَةِ، " فَكَيْفَ يُشَبَّهُ مَا نَهَى عَنْهُ وَحَرَّمَهُ بِمَا سَنَّهُ وَفَعَلَهُ؟ وَهَذَا الْمَوْضِعُ يَغْلُطُ فِيهِ هَذَا الْمُعْتَرِضُ وَأَمثَالُهُ، لَيْسَ الْغُلُطُ فِيهِ مِنْ خَصَائِصِهِ، وَتَحُنُّ نَعْدِلُ فِيهِ وَنَقْصِدُ قَوْلَ الْحَقِّ وَالْعَدْلِ فِيهِ كَمَا أَمَرَ اللَّهُ تَعَالَى، فَإِنَّهُ أَمَرَ بِالْقِسْطِ عَلَى أَعْدَائِنَا الْكُفَّارِ،

فَقَالَ سُبْحَانَهُ
كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ (لِلتَّقْوَى) - (المائدة: من الآية8) -، فَكَيْفَ بِإِخْوَانِنَا الْمُسْلِمِينَ، وَالْمُسْلِمُونَ إِخْوَةٌ، وَاللَّهُ يَغْفِرُ لَهُ "وَيُسَدِّدُهُ، وَيُوقِفُهُ وَ سَائِرَ إِخْوَانِنَا الْمُسْلِمِينَ

فهل من كلام أبين من هذا على مخالفته لهدي السلف و عقيدة الحنفاء ...؟؟

He slandered Aicha and claimed she was ignorant about that Allah is Allknowing

Ibn Taymiyyah said upon commenting on the Hadith of Aisha (رضي الله عنها):

'No matter how many things people hide Allah knows it'

"So this is Aisha the mother of believers asking the Prophet (صلى الله عليه وسلم) does Allah know what people conceal? So the prophet (صلى الله عليه وسلم) replied: 'yes', and this is proof that she didn't know this before and that she wasn't kafirah before she knew that Allah is knowledgeable of everything people conceal. Although attesting to that after establishment of the Hujjah is from the foundations of imaan and denying his knowledge of everything is like denying his capability over all things. Nevertheless she was deserving of the blame due to the sin and that's why the prophet (صلى الله عليه وسلم) nudged her and said: 'Did you think that Allah and His Apostle would deal unjustly with you?'. Thus it has been made clear that this saying is Kufr but declaring takfir on the one who says it: isn't done until enough knowledge that would establish upon him the Hujjah of which whoever abandons it disbelieves, reaches him."

Majmu Al-Fatawa 11/412-413

قال ابن تيمية تعليقا على حديث عائشة: مهما يكتم الناس يعلمه الله، فهذه عائشة أم المؤمنين سألت النبي صلى الله عليه وسلم هل يعلم الله ما يكتم الناس؟ فقال لها النبي صلى الله عليه وسلم: نعم، وهذا يدل على أنها لم تكن تعلم ذلك ولم تكن قبل معرفتها بأن الله عالم بكل شيء يكتمه الناس كافرة، وإن كان الإقرار بذلك بعد قيام الحجة من أصول الإيمان وإنكار علمه بكل شيء كإنكار قدرته على كل شيء، هذا مع أنها كانت ممن يستحق اللوم على الذنب ولهذا لهزها النبي صلى الله عليه وسلم وقال: أتخافين أن يحيف الله عليكم ورسوله. فقد تبين أن هذا القول كفر ولكن تكفير قائله لا يحكم به حتى يكون قد بلغه من العلم ما تقوم به عليه الحجة التي يكفر تاركها

He excused Rafida

"The sheer rafida are people of desire, innovation & misguidance and it's unbecfitting for a Muslim to marry his ward to a rafidi, and [even] if he marries a rafidi woman the marriage remains valid if he is in hope of her repentance, otherwise leaving off her marriage is better."

(Majmū al-fatawa 32/61)

وقال: "الرافضة المحضة هم أهل أهواء
وبدع وضلال، ولا ينبغي للمسلم أن يزوج موليته من رافضي، وإن تزوج هو رافضية صح
النكاح إن كان يرجو أن تتوب، وإلا فترك نكاحها أفضل لئلا تفسد عليه ولده" اهـ (مجموع
الفتاوى 61/32)

Allah said:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا
مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي
الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوَاقِهِ يُعْجِبُ الزَّرَّاعَ لِيَغِظَ بِهِمُ
الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muhammad is the Apostle of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Taurat and their description in the Injeel; like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers, that He may enrage the disbelievers because of them; Allah has promised those among them who believe and do good, forgiveness and a great reward.

So it is clear only a kafir becomes enraged by the sahaba, because Allah said: he enrages the disbelievers because of them.

But ibn taymiyya said there is difference of opinion about their kufr

Ibn Taymiyya said: "but the one who absolutely curses and vilifies them (ie the sahaba) then there is disagreement about them because it can be cursing because of anger (ghayz) or cursing because of belief (i'tiqad)

Al-Sarim Al-Maslul p. 586

وأما من لعن وقبح مطلقاً فهذا محل الخلاف فيهم لتردد الأمر بين لعن الغيظ ولعن الاعتقاد
الصارم المسلول ص ٥٨٦

He excused Murjia

Ibn Taymiyya said:

"And this is why a group entered Irjaa al-Fuqaha who were considered by the ummah as people of knowledge and good religion, and that is why the salaf did not takfeer anyone from the murjiah fuqaha, in contrary they saw this as an innovation concerning sayings and actions and not and innovations concerning aqeedah.

Majmu Al-Fatawa 7/394

قال ابن تيمية
وَلِهَذَا دَخَلَ فِي "إِرْجَاءِ الْفُقَهَاءِ" جَمَاعَةٌ هُمْ عِنْدَ الْأُمَّةِ أَهْلُ عِلْمٍ وَدِينٍ. وَلِهَذَا لَمْ يُكْفَرْ
أَحَدٌ مِنَ السَّلَفِ أَحَدًا مِنْ "مُرْجِيَةِ الْفُقَهَاءِ" بَلْ جَعَلُوا هَذَا مِنْ بَدْعِ الْأَقْوَالِ
وَالْأَفْعَالِ؛ لَا مِنْ بَدْعِ الْعَقَائِدِ

مجموع الفتاوى ج ٧ ص ٣٩٤

He said Sujud for others than Allah is not shirk.

Ibn Taymiyyah said: 'The Muslims are united upon the Tahreem of sujuud to other than Allah.' Majmu'l Fatawa 4/389

قال ابن تيمية : (أجمع المسلمون على أن السجود لغير الله محرم) . مجموع الفتاوى
(389/4) .

He also said: 'It's not permissible to make Sujud to other than Allah from the living or dead, nor directing one's qiblah to the tombs however its doer is rebuked.' Majmu'l Fatawa 4/16

وقال أيضاً: (ولا يجوز السجود لغير الله من الأحياء والأموات، ولا تقبيل القبور ويعزر
(فاعله). انتهى ، مجموع الفتاوى (16/4)

He said also: 'Whatever from the apparent actions was Kufr such as: sujuud to the Awthan, INSULTING THE MESSENGER and the likes thereof it only necessitates the inner disbelief because of its nature however if he was able to make Sujud in front of the Awthan whilst not intending sujuud to it by his heart rather he intended sujuud to Allah by his heart that doesn't become Kufr.' Majmu'l Fatawa 14/120

وقال ابن تيمية أيضاً : (وما كان كفراً من الأعمال الظاهرة: كالسجود للأوثان وسب الرسول ونحو ذلك فإنما ذلك لكونه مستلزماً لكفر الباطن وإلا فلو قدر أنه سجد قدام وثن ولم يقصد بقلبه السجود له بل قصد السجود لله بقلبه لم يكن ذلك كفراً) .. (مجموع الفتاوى 120/14)

Riddah issue

He gave the right definition of apostasy (riddah) but he still called people who never entered islam apostates (murtaddin).

Ibn Taymiyya said: "So the apostate is the person who says or does something AFTER ISLAM by which he invalidates his Islam, so that the two do not go together.

Al-Sarim Al-Maslul p.459

قال الزنديق ابن تيمية: فالمرتد: كل من أتى بعد الإسلام من القول أو العمل بما يناقض الإسلام بحيث لا يجتمع معه

الصارم المسلول ص 459

When was their Islam confirmed?

Ibn Taymiyya said concerning the druze: "the disbelief of them is something about which the Muslims do not differ, who doubts their disbelief is kafir like them, they are not like ahlu al-kitab and also not like the mushrikin, they are the astray infidels so their food is not halal to eat and their wives are taken as slaves and their possessions are confiscated, for they are apostate heretics (zanadiqah murtaddun), their repentance is not accepted and they are killed wherever they are found and they must be cursed as they are described. "

Majmu 'Al-Fatawa 35/162

وقال ابن تيمية الزنديق:

"ردا على نبذ لطوائف من "الدروز

كفر هؤلاء مما لا يختلف فيه المسلمون؛ بل من شك في كفرهم فهو كافر مثلهم؛ لا هم بمنزلة أهل الكتاب ولا المشركين؛ بل هم الكفرة الضالون فلا يباح أكل طعامهم وتسبى نساؤهم وتؤخذ أموالهم. فإنهم زنادقة مرتدون لا تقبل توبتهم؛ بل يقتلون أينما ثقفوا؛ ويلعنون كما وصفوا

مجموع الفتاوى 162/35

The Fatimids were not apostates and when Salah Al-Din –the ashari- took over power in Egypt, the Sunnah did not return like he claimed, because asharis are jahmiyya.. but Ibn Taymiyya saw them as muslims upon Sunnah. Wallahu l-musta'aan.

Ibn Taymiyya said about Egypt when it fell under the rule of the Fatimids:

"Because they were heretics and innovators, in Egypt, during their reign over the country - about 200 years long - the light of Islam and iman was extinguished. And the scholars said that it was a country of apostasy and hypocrisy, just like the land of Musaylama the liar. "

Al-Fatawa 35/139

وَلَأَجْلِ مَا كَانُوا عَلَيْهِ مِنَ الزُّنْدَقَةِ وَالْبِدْعَةِ بَقِيَتْ الْبِلَادُ الْمِصْرِيَّةُ مَدَّةَ دَوْلَتِهِمْ نَحْوَ مِائَتَيْ سَنَةٍ قَدْ انْطَفَأَ نُورُ
الْإِسْلَامِ وَالْإِيمَانِ حَتَّى قَالَتْ فِيهَا الْعُلَمَاءُ: إِنَّهَا كَانَتْ دَارَ رِدَّةٍ وَنِفَاقٍ كَدَارِ مُسَيَّلِمَةَ الْكَذَابِ

Issue of Al-Hukm (judging, ruling)

Ibn Mas'ud was asked about bribes, he said: that is illegally acquired property. Then he was asked: also in judgment? Then he said, that is certainly the kufr (dhalika huwa al-kufr). And afterwards he recited the aya: "And whoever does not judge by what Allah has sent down, they are the disbelievers." (Al-Maida: 44)

Al-Sunnah of Al-Khallal 4/157 nr1412 and Tafsir Ibn Kathir 3/119

قال: حدثنا أبو عبد الله قال: ثنا هشيم قال: ثنا عبد الملك [ص: 158] بن أبي - 1412
سليمان عن سلمة بن كهيل عن علقمة والأسود أنهما سألا ابن مسعود عن الرشوة فقال:
"هي السحت . قالوا: أفي الحكم ذلك؟ قال: ذلك الكفر. ثم تلا هذه الآية: {ومن لم يحكم بما
أنزل الله فأولئك هم الكافرون} [المائدة: 44]

There are several statements of the sahaba about that judging by something other than what Allah has revealed is major kufr, including statements by Ibn Abbas and Ali and others

This is contrary to the statements of heretical scholars like Ibn al-Qayyim and Ibn Taymiyyah (لعنهما الله)

The heretic ibn al-Qayyim said about the (so-called) disagreement about Allah's words: "And whoever does not judge what Allah has sent down, they are the disbelievers." (Al-Maida: 44)

What is correct is that judging by something other than what Allah has revealed can be either major kufr or minor kufr depending on the ruler's situation if he is convinced that the judgment of Allah is better and that it is obligatory to judge with what Allah has revealed and judges in one particular event with something else, that is the minor Kufr. If, however, he believes that it is not mandatory (to judge according to Shariah) and that he himself has the choice, knowing with certainty what Allah's judgment is, that is major kufr, but if he is ignorant about it and one wrong then he is someone who has committed a mistake and then he gets the judgment of those who make mistakes.

Madarij Al-Salikeen 1/336

قال الزنديق ابن القيم لعنه الله عن الاختلاف في تفسير قوله تعالى {ومن لم يحكم بما أنزل الله فأولئك هم الكافرون} حيث قال لعنه الله في مدارج السالكين 336/1 والصحيح أن الحكم بغير ما أنزل الله يتناول الكافرين الأصغر والأكبر بحسب حال الحاكم فإنه إن اعتقد وجوب الحكم بما أنزل الله في هذه الواقعة وعدل عنه عصيانا مع اعترافه بأنه مستحق للعقوبة فهذا كفر أصغر، وإن اعتقد أنه غير واجب وأنه مخير فيه مع تيقنه بأنه حكم الله فهذا كفر أكبر، وإن جهله وأخطأه فهذا مخطئ له حكم المخطئين

Ibn Taymiyya the zindeeq said:

Allah says: But no, by your Lord! They will not believe until they (O Muhammad) make you judge between them about their disputes, and then do not perceive any form of resistance in themselves against what you judge and completely surrender (to it). (Al-Nisaa: 65) And this Aya is used by the Khawarij as evidence for Takfir on the leaders who do not judge by what Allah has revealed.

Minhaj Al-Sunnah 5/131

قال ابن تيمية لعنه الله تعالى كما في منهاج السنة النبوية 131/5

وقال تعالى: {فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجا مما قضيت ويسلموا تسليما} -ثم قال -: وهذه الآية مما يحتج بها الخوارج على تكفير ولاية الأمر الذين لا يحكمون بما أنزل الله

Question: Some of the murjiah of today claim that Shaykh Ibn Taymiyyah pardoned the judges who rule by other than what Allāh has revealed, is this true?

Answer: Yes, Shaykh Ibn Taymiyyah pardoned some of those judges while declaring other judges as kuffār, but the question is which kind of judges did he pardon and which kind did he declare them as kuffār? We already spoke about the different scenarios of ruling by other than what Allāh has revealed. Those excused were from the second type or picture of not ruling by what Allāh has revealed. Those were judges from the innovators at the time of Shaykh Ibn Taymiyyah such as Ibn Makhloof whom used to judge by the Qur'ān and Sunnah but sometimes twisted the judgment for any reason e.g. bribes, desires, innovations, personal conflicts, kinships etc.

Answered by the Turkī al-Bin'alī (heretic kafir)

Praising the heretics

The Zindiq ibn Hazm and the position regarding him by the Zindiq ibn Taymiyya

Ibn Hazm is one of the worst disbelievers ever since he was a jahmi who claimed that it belongs to Al-Tawhid to deny time, place and movement for Allah, and that Allah does not speak but despite all this kufr Ibn Taymiyya and his students said ibn hazm is a great imam who has served Islam and other nonsense.

Ibn Taymiyya said: "He honored the philosophers and he agrees with the jahmiyya regarding the denial of the sifat, and he speaks badly about great people, and denies meanings, and he exaggerates in following the Zaahir of the text). And then he praised him because he confirmed the sahih ahadith and because had the salaf and the imams of ahl al-hadith in high regard and he said that he had a lot of Imaan and knowledge and a good belief, and a lot of knowledge about the statements of the scholars and their situations and he had much veneration for Islam and the revelation and he was able to distinguish between correct narrations and weak narrations, like no one else, and only a haughty person denies this."

ابن حزم من اكفر اهل الارض حيث أنه يقول أن من التوحيد وعدم التشبيه أن ننفي عن #
الله تعالى: الزمان والمكان والحركة وأن الله تعالى ليس بمتكلم على الحقيقة ومع كل هذا
الكفر والالحاد ابن تيمية الجهمي وتلاميذه وابن عبد الوهاب الجهمي وتلاميذه لا يكفرونه بل
يصيغونه بالامام وانه خدم الاسلام وغيرها من الخزعبلات

ابن تيمية: وصفه بأنه ممن يعظم الفلاسفة, ويوافق الجهمية على نفي الصفات, ويقع في
الأكابر, ويسرف في نفي المعاني, ويبالغ في متابعة الظاهر. ثم أثنى عليه لكونه يثبت
الأحاديث الصحيحة, ويعظم السلف, وأئمة الحديث, وذكر أن كان له من الإيمان, والدين,
والعلوم الواسعة الكثيرة, وكثرة الاطلاع على الأقوال, والمعرفة بالأحوال, والتعظيم لدعائم
الإسلام, ولجانب الرسالة, والتمييز بين الصحيح والضعيف, والمعرفة بأقوال السلف ما لا
يجتمع مثله لغيره, ولا يدفعه إلا مكابر. (الصفدية 178/2) و (درء التعارض 263/7) و
(مجموع الفتاوى 20-18/4)

Abū 'Aliyy al-Hasaniyy said:

"Ibn Abd al-Hādī said: "Ibn Hazm is a pure Jahmiyy." I (i.e. al-Hasaniyy) say: Whoever compares the 'Aqīdah of An-Nawawiyy and Ibn Hajar concerning the Names and Attributes will find them agreeing with Ibn Hazm. They are, by Allāh, two Jahmiyys. And whoever refutes me, then let him refute Ibn Abd al-Hādī (student of Ibn Taymiyyah). And whoever refutes me and declares them free of being Jahmiyyah, then let him invalidate the Aqīdah of Ahl as-Sunnah

wal-Jamā'ah. And whoever refutes my statement, then let him refuse the creeds of the Salaf."

Ibn Taymiyya said: concerning the tamimiyyun like Abu Al-Hasan, Abu Al-Fadl and Ibn Rizqillah they are further from confirming (the attributes of Allah) and closer to agreeing with others and more soft towards them, that's why the Sufis follow them and the virtuous ones among the Asharis incline towards them, like Al-Baqillani and Al-Bayhaqi, because the aqeedah of Ahmad that was written by Abu Al-Fadl was relied upon by Al-Bayhaqi, although these people (the asharis) were upon the sunnah.

Majmu Al-Fatawa 6/53

و يثني على رؤوس الأشاعرة و يعتبرهم من أهل الفضل

قال ابن تيمية (و " أَمَّا التَّمِيمِيُّونَ " كَأَبِي الْحَسَنِ وَأَبْنِ أَبِي الْفَضْلِ وَأَبْنِ رِزْقِ اللَّهِ فَهُمْ أَبْعَدُ عَنِ الْإِتِّبَاتِ وَأَقْرَبُ إِلَى مُوَافَقَةِ غَيْرِهِمْ وَأَلْيَنُ لَهُمْ ; وَلِهَذَا تَتَّبِعُهُمُ الصُّوفِيَّةُ وَيَمِيلُ إِلَيْهِمْ فُضَلَاءُ الْأَشْعَرِيَّةِ : كَالْبَاقِلَانِيِّ وَالْبَيْهَقِيِّ ; فَإِنَّ عَقِيدَةَ أَحْمَدَ الَّتِي كَتَبَهَا أَبُو الْفَضْلِ هِيَ الَّتِي اعْتَمَدَهَا الْبَيْهَقِيُّ مَعَ أَنَّ الْقَوْمَ مَاشُونَ عَلَى السُّنَّةِ) مجموع الفتاوى ج 6 ص 53

Other heresies of Ibn Taymiyya:

the heretic Ibn Taymiyya said:

Ali fought to be obeyed and so he can control the people and their possessions, so how can this be for the sake of religion? And Abu Bakr fought against those who became apostates who had left what Allah obliged, to obey only Allah and his prophet, and this (ie what Ali bin Abi Talib did) is not fighting for the sake of the religion.

Minhaaj Al-Sunnah part 8 p.329-330

And he said about Abu Sufyan:

"People agree that Muawiya was a better Muslim than his father, and none of the sahaba and tabi'in accused Muawiya of Nifaaq, but they had disagreements about his father."

Minhaaj Al-Sunnah part 8 p.140

قال ابن تيمية الزنديق (و علي يقاتل ليطاع ويتصرف في النفوس والأموال, فكيف يجعل هذا قتالا على الدين؟ وأبو بكر يقاتل من ارتد عن الإسلام, ومن ترك ما فرض الله ليطيع الله ورسوله فقط, ولا يكون هذا قتالا على الدين؟) منهاج السنة ج 8 ص 329 و 330

قوله في ابي سفيان رضي الله عنه
قال ابن تيمية (وقد اتفق الناس على ان معاوية كان أحسن إسلاما من أبيه, ولم يتهم أحد من الصحابة والتابعين معاوية بنفاق, واختلفوا في أبيه) منهاج السنة ج 8 ص 140

Ibn Taymiyya said: "Veneration of the Mawlid and taking it as a holiday, can be done by some people, and one gets a great reward for this, because of his good intentions and veneration of the Prophet Salla Allahu alayhi wa sallam."

Iqtida Al-Sirat Al-Mustaqim 2/126

فتعظيم المولد, واتخاذة موسما, قد يفعله بعض الناس, ويكون له فيه أجر عظيم لحسن قصده,
وتعظيمه لرسول الله صلى
الله عليه وسلم

اقتضاء الصراط المستقيم لابن تيمية الحراني 126/2

Ibn Taymiya said that jahannam will perish: "those who say that Hell is eternal have no book or sunnah or sayings of the companions."

Al-Radd Ala Man Qala bi-Fanaa Al-Nar p.67

وحينئذ فيحتج على فنائها بالكتاب والسنة, وأقوال الصحابة - مع أن القائلين ببقائها ليس معهم
- كتاب, ولا سنة ولا أقوال الصحابة

الرد على من قال بفناء النار ٦٧

He also says: "The salaf of the ummah and ahlu sunnah wa al jama'a agreed that some created things will not perish completely like The Paradise and Hell and the Throne and other than that ."

Majmu Al-Fatawa 18/307

So it does perish partially according to him or what?

وَقَدْ اتَّفَقَ سَلَفُ الْأُمَّةِ وَأَيْمَتُهَا وَسَائِرُ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ عَلَى أَنَّ مِنْ الْمَخْلُوقَاتِ مَا لَا يَعْدَمُ وَلَا يَفْنَى بِالْكُلِّيَّةِ كَالْجَنَّةِ وَالنَّارِ وَالْعَرْشِ وَغَيْرِ ذَلِكَ
مجموع الفتاوى

ج ١٨ ص ٣٠٧

Ishaq bin Rahawayh (238H) said: "if someone says that the virgins of paradise will die or that something of the enjoyment of paradise or something of the punishment of hell will perish then he is a kafir and then he gets the chance to to repent, otherwise he gets the death penalty. "

Nu'aym bin Hammad said: "If you hear a Khorasani talking badly about Ishaq bin Rahawayh suspect him concerning his religion."

إسحاق بن راهويه:

(من قال إن الحور العين يموتون أو شيئاً من نعيم الجنة أو شيئاً من عذاب جهنم يفنى فهو كافر يستتاب فإن تاب ولا ضربت عنقه)

قَالَ نَعِيمُ بْنُ حَمَّادٍ -رَحِمَهُ اللَّهُ تَعَالَى- :

(إِذَا رَأَيْتَ الْخُرَّاسَانِيَّ يَتَكَلَّمُ فِي إِسْحَاقَ بْنِ رَاهُوِيَّهٖ، فَاتَّهَمُهُ فِي دِينِهِ

What his Students said about him:

Ibn Al-Mibrad said about Abu Al-Hasan Al-Ashari:

Zahir bin Ahmad was with Al-Ashari when he laid on his death bed and cursed the mutazila, and he did dawa with him while he was dying, but he said, "I do not do takfeer on anyone of this qibla, because they all turn to one God, it's all just a difference concerning the way things are expressed. Ibn Asakir has mentioned this as a praisable thing, but I (ie ibn Al-Mibrad) see this as a despicable thing, as it tends to not takfeering the mutazila and others of the people of innovations.

Jam3 Al-Djuyush wa Al-Dasakir p.144

قال ابن المبرد في جمع الجيوش والداكر ص 144: " ثُمَّ أَخَذَ يَذْكُرُ مَوْلِدَ الْأَشْعَرِيِّ وَوَفَاتِهِ، مِنْ طُرُقٍ مُتَعَدِّدَةٍ بِأُمُورٍ مُطَوَّلَةٍ لَا طَائِلَ مِنْهَا، ثُمَّ ذَكَرَ بَابَ مَا ذُكِرَ مِنْ مُجَانِبَتِهِ لِأَهْلِ الْبِدْعِ وَاجْتِهَادِهِ وَمَا ذُكِرَ مِنْ نَصِيحَتِهِ لِلْأُمَّةِ وَصِحَّةِ اعْتِقَادِهِ، ثُمَّ ذَكَرَ عَنْ زَاهِرِ بْنِ أَحْمَدَ، أَنَّهُ حَضَرَ الْأَشْعَرِيَّ عِنْدَ الْمَوْتِ وَهُوَ يُلْعَنُ الْمُعْتَزِلَةَ، ثُمَّ ذَكَرَ عَنْهُ أَنَّهُ دَعَاهُ عِنْدَ الْمَوْتِ وَقَالَ لَهُ: إِنِّي لَا أَكْفُرُ أَحَدًا مِنْ أَهْلِ هَذِهِ الْقِبْلَةِ، لَأَنَّ الْكُلَّ يُشِيرُونَ إِلَى مَعْبُودٍ وَاحِدٍ، وَإِنَّمَا هُوَ كُلُّهُ اخْتِلَافُ الْعِبَارَاتِ، ذَكَرَ ابْنُ عَسَاكِرَ هَذَا مَنْقَبَهُ، وَأَرَاهُ مَذْمُومًا لِأَنَّهُ مَيَّلَ إِلَى عَدَمِ تَكْفِيرِ الْمُعْتَزِلَةَ، وَغَيْرِهِمْ مِنْ أَهْلِ الْأَهْوَاءِ " اهـ

Al-Dhahabi liked the statement of Al-Ashari

He said: "I saw a statement of Al-Ashari which I liked and it is confirmed, narrated by Al-Bayhaqi: Zahir bin Ahmad Al-Sarkhasi said: when Abu Al-Hasan Al-Ashari was about to die in my house in Baghdad, he called me, so I came to him, and he said: testify that I do not do takfeer on anyone of this qibla, because they all turn to one God, it's all just a difference concerning the way things are expressed. Al-Dhahabi said: "This is also like my religion, and also our Shaykh Ibn Taymiyya used to say: I don't takfeer anyone of this ummah, and he used to say: the prophet said: "no one observes the wudu regularly except a believer." So whoever prays and does wudu is a muslim."

Siyar A'lam Al-Nubala 15/88

قال الذهبي في سير أعلام النبلاء 88/15: " رأيت للأشعري كلمة أعجبتني وهي ثابتة رواها البيهقي ، سمعت أبا حازم العبدري ، سمعت زاهر بن أحمد السرخسي يقول: لما قرب

حضور أجل أبي الحسن الأشعري في داري ببغداد دعاني فأتيته، فقال: اشهد علي أنني لا أكفر أحداً من أهل القبلة لأن الكل يشيرون إلى معبود واحد ، وإنما هذا كله اختلاف العبارات

قال الذهبي بعده قلت وبنحو هذا أدين ، وكذا كان شيخنا ابن تيمية يقول: أنا لا أكفر أحداً من الأمة ، ويقول: قال النبي صلى الله عليه وسلم: " لا يحافظ على الوضوء إلا مؤمن " فمن لازم الصلوات بوضوء فهو مسلم " أهـ

Al-Dhahabi said about ibn Taymiyya:

His madhhab was expansion of excusing to the people, and he did not takfeer anyone except after giving the evidence and hujjah. And he used to say: this statement is kufr, and misguidance, but the one who said it is an ignorant mujtahid and the hujjah of Allah is not established against him, and maybe he repented from what he said.

Al-Masail wa Al-Ajwiba p.246

قال الذهبي (ومذهبه توسعة العذر للخلق، ولا يكفر أحداً إلا بعد قيام الدليل والحجة عليه، ويقول: هذه المقالة كفر، وضلال، وصاحبها مجتهد جاهل لم تقم عليه حجة الله، ولعله رجع عنها، أو تاب إلى الله.) المسائل والأجوبة ص 246

Ibn Rajab said about his teacher Ibn Taymiyya in his book “Dhayl Tabaqat Al-Hanabila”:

And groups from the imams of Ahl Al-Hadith and their Huffaz and Fuqaha loved the Shaykh and venerated him, but they did not like that he indulged with the people of Kalaam and philosophers, which is the way of the early imams of ahl al-hadith (ie not indulging in this) like Al-Shafii and Ahmad and Ishaq and Abu Ubayd and others like them. And also many of the ulama and fuqaha and muhaddithin and pious people hated that he had devious stances concerning some issues, and the salaf used to rebuke the one who had devious stances about them, even some of the upright judges from among our companions forbade him to give fatawi on some of these matters.

Dhayl Tabaqat Al-Hanabila 4/505

: هذا كلام ابن رجب (أحد تلاميذه) في ابن تيمية

: قال

وطوائف من أئمة أهل الحديث وحفاظهم وفقهائهم كانوا يحبون الشيخ ويعظمونه ولم يكونوا يحبون له التوغل مع أهل الكلام ولا الفلاسفة كما هو طريق أئمة أهل الحديث المتقدمين كالشافعي وأحمد وإسحاق وأبي عبيد ونحوهم

وكذلك كثير من العلماء والفقهاء والمحدثين والصالحين كرهوا له التفرد ببعض شذوذ المسائل التي أنكرها السلف على من شذ بها حتى إن بعض قضاة العدل من أصحابنا منعه "من الإفتاء ببعض ذلك"

(ذيل طبقات الحنابلة: 505/4)

List of his Kufriyat:

- he claimed jahmiyya and rafida are muslims. Majmu Al-Fatawa 13/96. Al-Radd 3ala Al-Bakri p.253 (
- he called graveworshippers muslim. Al-Radd 3ala Al-Akhnaaie p.242
- he claimed marriage with a rafidiyya is valid. Majmū al-fatawa 32/61
- he claimed that hellfire is not eternal. Al-Radd Ala Man Qala bi-Fanaa Al-Nar p.67. Majmu Al-Fatawa 18/307
- he claimed that prophets were mushrikin before the revelation came to them. Majmu Al-Fatawa 15/29-31. Majmu Al-Fatawa 10/310
- he claimed that khawarij takfeer the leaders who rule by other than sharia. Minhaj Al-Sunnah 5/131
- he claimed that cursing the sahaba is a matter of dispute. Al-Sarim Al-Maslul p. 586
- he slandered sahaba like Ali and Abu Sufyan and Aicha. Minhaaj Al-Sunnah part 8 p.329-330 Minhaaj Al-Sunnah part 8 p.140 Minhaj Al-Sunnah 7/80
- he claimed Aicha didnt know that Allah is Allknowing. Majmu Al-Fatawa 11/412-413
- he claimed that a person who is ignorant about that Allah is Allmighty is excused. Majmu Al-Fatawa 3/231, Majmu Al-Fatawa 7/619, Majmu Al-Fatawa 8/12, Majmu Al-Fatawa 11/409, Majmu Al-Fatawa 7/619, Majmu Al-Fatawa 23/347, Majmu Al-Fatawa 28/501, Al-Radd 'ala Al-Bakri p.260 and Al-Istiqama p.164-165

- he indulged in Kalaam and Philosophy and claimed its allowed to use kalaam to refute ahl al kalaam. dar' al ta3arud 7/181 and Majmu Al-Fatawa 4/13-14 and other
- he praised many heretics like ibn hazm and others. Al-Safadiyya 2/178 and Dar 'al-Ta'arud 7 / 236 and Majmu Al-Fatawa 4 / 18-20
- he was ashari and never repented from kufr. Majmu Al-Fatawa 6/256
- he claimed that the one who denies the highness of Allah is excused because of ijtihaad. Al-Istiqama p.163-164
- he called druze and nusayriyya and other heretics "murtaddin" (apostates). Majmu 'Al-Fatawa 35/162 and many other.
- he claimed ahlu sunnah dont make takfeer on innovators just like they dont takfeer because of a sin. Majmu Al-Fatawa 3/352
- he allowed celebrating the mawlid. Iqtida Al-Sirat Al-Mustaqim 2/126
- he claimed that apostate heretics like Dja'd and Ghilan were killed because of their evil and not because they were kuffar. Majmu Al-Fatawa 28/555 and Majmu Al-Fatawa 23/329
-
- he claimed sujud for others than Allah is "haram", not shirk. Majmu'l Fatawa 4/389, Majmu'l Fatawa 4/16, Majmu'l Fatawa 14/120
- he loved and praised the heretic Abu Hanifa. Majmu Al-Fatawa 5/256 and many different sources
- he was the first who made difference between takfeer 3ayn and naw3. Majmu Al-Fatawa 23/348
- he made up an ijmaa that earth is a ball, while this is clear denial of quran and no one preceded him in this except ibn hazm. Majmu Al-Fatawa 5/150
- He invented a new kind of dar which is called dar murakkaba its between dar kufr and dar islam. Majmu'l Fatawa 28/241 and Al-Masail Al-Mardiniyya
- He claimed that the one who acknowledges the obligation of prayer but doesnt pray: there is dispute about his disbelief. Majmu Al-Fatawa 20/97